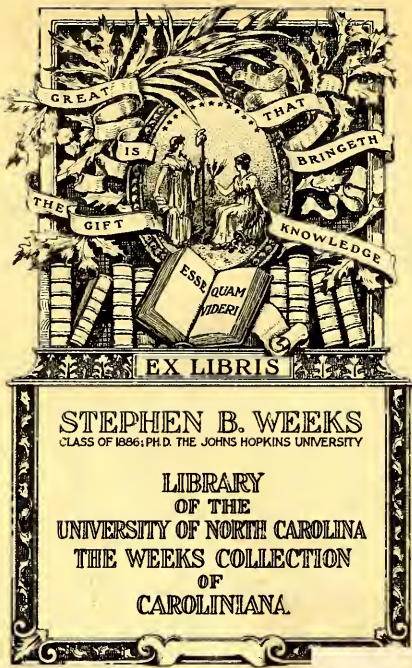


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ADDRESS
OF THE
BISHOP OF NORTH CAROLINA
TO THE
CONVENTION OF THE DIOCESE.
1907.

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ADDRESS
OF THE
BISHOP OF NORTH CAROLINA.
1907.

Brethren of the Clergy and Laity:

In this town of Tarborough was held the first Convention of Clergy and Laity in the State of North Carolina, in the year 1790. Since that day of small things, of failure, and of hope deferred, other Conventions have met here, and more pleasing results have followed from their labors. I believe I may say that in a way our meetings in this parish have seemed to many to have a peculiar happiness and satisfaction. May God so guide us in our present work that His holy Name may be glorified, His Kingdom enlarged, and His love spread abroad among men.

We have recently lost from the ranks of the Church militant here on earth the oldest Priest of this Diocese, the Rev. Charles Theodore Bland, who died early Thursday morning, April 25th, at Hickory, N. C., where he had made his home since the increasing infirmities of age had obliged him to retire from the active exercise of his ministry, May 1st, 1903. He was born in South Carolina in 1819, and spent the first years of his ministry in that Diocese. But before his ordination to the Diaconate in October 1848, he had studied at Valle Crucis; and about the beginning of 1856 he returned to this Diocese, and for forty-seven years served faithfully and zealously and laboriously in different parts of the Diocese. He was a pure and godly man, and faithful in all things. I need say the less here, because at the time of his resigning active work in 1903, I expressed my high estimate of his character and services.

I desire to call the attention of the Convention to the fact that two of our Clergy this spring complete fifty years of service in the Priesthood. The Rev. Francis W. Hilliard was ordained Priest on the Feast of the Annunciation, and the Rev. Benjamin S. Bronson was ordained Priest a few weeks later, May 31, in the year 1857. Few are privileged to continue so long in the Priesthood; and I am sure it will be a pleasure to us all to extend to these brethren our

heartfelt congratulations upon their completion of such an unusual term of faithful service. The Rev. Mr. Hilliard has also two days ago—May 13th—celebrated the fiftieth anniversary of his marriage. May the Diocese of North Carolina long enjoy the ministrations of such well-learned and godly Priests; and may God grant His blessing upon them for the years to come.

My services during the year have been as follows:

- May 13. *The Fourth Sunday after Easter*, Raleigh, Church of the Good Shepherd: In the absence of the rector, I conducted the usual services and preached morning and evening.
20. *The Fifth Sunday after Easter*, 11 a. m. Raleigh, Christ Church: Took the service for the rector and preached.
- 8 p. m. Durham, St. Philip's Church: At a *special visitation* I held a service for the benefit of deaf mutes, the service being interpreted in the sign language by the Rev. Oliver J. Whildin, Missionary to Deaf Mutes. I made an address to the congregation on the work of the Church for this class of our people, and confirmed seventeen of them who had been prepared by Mr. Whildin.
24. ASCENSION DAY, Raleigh, Church of the Good Shepherd: The rector being sick I preached and administered the Holy Communion.
27. *The Sunday after the Ascension*, 8 a. m. Raleigh, Church of the Good Shepherd: Administered the Holy Communion.
- 11 a. m. Chapel of St. Mary's School: Officiated at the Commencement Sunday service, the sermon being preached by the Rev. Richard Hogue, of East Carolina.
- 4:30 p. m. Officiated at Evening Prayer in the Chapel of St. Augustine's School, the Commencement sermon being preached by the Rev. Wm. P. Witsell, of the Diocese of South Carolina.
- 8 p. m. In the Church of the Good Shepherd: Said Evening Prayer, the Rector being sick.
29. 10 a. m. Laid the cornerstone of St. Agnes Hospital, St. Augustine's School, assisted by Bishop Horner and others of the Clergy, and made an address.
- 12 m. Presided at the annual meeting of the Board of Trustees of St. Augustine's School.
30. 10 a. m. In the Chapel of St. Mary's School: Officiated at a funeral.
- 11 a. m. Presided at the Commencement of St. Augustine's School.
- 4 p. m. Presided at the annual meeting of the Trustees of St. Mary's School.

31. 10:30 a. m. Presided at the Commencement of St. Mary's School, and officiated at the closing service in the Chapel.
6 p. m. Officiated at a funeral in Christ Church, Raleigh.
- June 3. WHITSUN DAY, Scotland Neck, 11 a. m.: Ordained a Deacon, and administered the Holy Communion.
8:15 p. m. In the same church: Confirmed six persons.
At 4 p. m., the same day, in Grace Memorial Chapel, Lawrence, I made an address to the Sunday School, confirmed five persons, and addressed them.
6. Chapel Hill: Pronounced the Benediction at the closing exercises of the Commencement of the University of North Carolina.
8:30 p. m. High Point, St. Mary's Church: Confirmed six persons, made an address; and had a conference with the men of the congregation as to the proposed organization of this Mission as a Parish, and its admission into union with the Convention.
10. TRINITY SUNDAY, Raleigh, Christ Church: Two hundredth anniversary of the first recorded administration of the Holy Communion within the limits of North Carolina: Made an address, and administered the Holy Communion.
12. Henderson, Church of the Holy Innocents: Officiated at the evening service.
13. *The Ninetieth Annual Convention* of the Diocese, in the Church of the Holy Innocents, Henderson.
10 a. m. Called the Convention to order.
11 a. m. Opening service of the Convention; administered the Holy Communion; presided throughout the Convention at the business sessions, and officiated at the services, morning and evening, daily.
14. 7 a. m. Administered the Holy Communion.
15. 7 a. m. Administered the Holy Communion.
10 a. m. Opened the annual meeting of the Diocesan branch of the Woman's Auxiliary, and made an address.
8:30 p. m. Officiated at the closing session of the Convention. The same day I confirmed a sick woman in private.
- July 19. Stoneville, Emmanuel Church: 8 p. m. Said Evening Prayer, baptized an adult, preached, and confirmed one person.
22. *The Sixth Sunday after Trinity*, 11 a. m. Leaksville, Church of the Epiphany: Said Morning Prayer, confirmed three persons, preached, and administered the Holy Communion.
8:30 p. m. Reidsville, St. Thomas' Church: Said Evening Prayer, preached, and confirmed two persons.
25. *St. James' Day*, Raleigh, Church of the Good Shepherd: Ordained a Deacon to the Priesthood, and administered the Holy Communion.

29. *The Seventh Sunday after Trinity*, 11 a. m. Wilson, St. Timothy's Church: Confirmed ten persons, preached, and administered the Holy Communion.
- 8:30 p. m. Enfield, Church of the Advent: Preached, and confirmed one person.
- Aug. 5. *The Eighth Sunday after Trinity*, Tarborough, Calvary Church: In the absence of the Rector, at 11 a. m. I took the regular services for the day, preached, and administered the Holy Communion.
- 6 p. m. Said Evening Prayer, and the special office of Intercession for Missions, appointed for the use of the Woman's Auxiliary on the eve of the Feast of the Transfiguration.
6. *Feast of the Transfiguration*, 10 a. m. In the same church: Administered the Holy Communion.
12. *The Ninth Sunday after Trinity*, 11 a. m. Bristow, St. Mark's Church: Preached and administered the Holy Communion.
- 5 p. m. In St. Peter's Church, Charlotte: Officiated at a funeral.
14. Moore County, St. Philip's Church: Confirmed two colored persons, preached, and administered the Holy Communion.
19. *The Tenth Sunday after Trinity*, Raleigh, Church of the Good Shepherd: Took the service in the absence of the Rector.
23. Annual meeting of the Colored Convocation of the Diocese, in St. Luke's Church, Tarborough: Officiated at the opening service, and administered the Holy Communion; presided at the business sessions, and officiated at the service at 8 p. m.
24. *St. Bartholomew's Day*, in the same church: Continued in attendance on the meeting of the Convocation, and officiated at the closing service at 8 p. m. On the 23d I delivered an address to the Convocation upon questions affecting the Organization of the Colored Work.
26. Enfield, Church of the Advent: 11 a. m. Administered the Holy Communion; and preached at the evening service.
- Sept. 11. Raleigh, Christ Church: Officiated at a funeral.
12. Laid the cornerstone of the new church of St. Philip's, Durham, and made an address.
20. Officiated in the Chapel of St. Mary's School, at the opening service of the new school year.
23. *The Fifteenth Sunday after Trinity*. Officiated at the service at St. Mary's, and made an address.
24. Tarborough, Calvary Church: Officiated at a funeral.
30. *The Sixteenth Sunday after Trinity*, Jackson, Church of the Saviour: 11 a. m. Preached and administered the Holy Communion. 7:30 p. m. Preached.

- Oct. 11. Charlotte, St. Peter's Church: 9:30 a. m. Confirmed one person.
 10:30 a. m. Officiated at a funeral.
 11 a. m. Opening service of the annual meeting of the Convocation of Charlotte; administered the Holy Communion.
 4 p. m. Attended business session of Convocation.
 8 p. m. Officiated at the evening service, confirmed eighteen persons, and made an address.
 In addition to the public services I held two services in private houses, and confirmed two sick persons, making twenty-one in all during the day.
12. Continued in attendance upon the meeting of the Convocation.
 8 p. m. At the closing service of the Convocation confirmed five persons, one being from the Chapel of Hope.
14. *The Eighteenth Sunday after Trinity*, 11 a. m. Cleveland, Christ Church: Confirmed five persons, preached, and administered the Holy Communion.
 4 p. m. Woodleaf, St. George's Chapel: Preached, and confirmed one person.
15. Cooleemee, Church of the Good Shepherd: Preached, and confirmed one person.
17. Hillsboro, St. Matthew's Church: Annual meeting of the Convocation of Raleigh, 11 a. m. At the opening service I administered the Holy Communion, attended the afternoon business session, and officiated at the evening service.
18. *St. Luke's Day*, in the same church: Administered the Holy Communion, and continued in attendance upon the meeting of the Convocation.
20. Iredell County, St. James' Church: Confirmed five persons, made an address, and administered the Holy Communion.
21. *The Nineteenth Sunday after Trinity*. Statesville, Trinity Church: Confirmed three persons, and administered the Holy Communion.
 No service at the Colored Mission Chapel of the Holy Cross on account of a misunderstanding as to the hour appointed.
26. Germanton, St. Philip's Church: Said Evening Prayer, and preached.
27. At Walnut Cove: Administered the Holy Communion in private to a sick woman.
28. *The Twentieth Sunday after Trinity*, 11 a. m. Mayodan: Consecrated the Church of the Messiah, confirmed one person, preached, and administered the Holy Communion.
 7:30 p. m. Madison, St. John's Church: Preached, and confirmed two persons.
30. Raleigh, St. Augustine's School: Presided at a meeting in Taylor Hall in connection with the visit of the members of the "American Church Institute for Negroes."

- Nov. 2. Gaston, St. Luke's Church: Preached, and administered the Holy Communion. The same day I baptized an infant at a private house.
3. Littleton, St. Anna's Chapel: Preached, and confirmed one person.
4. *The Twenty-first Sunday after Trinity*, 11 a. m. St. Alban's Church: Preached and administered the Holy Communion.
7:30 p. m. Roanoke Rapids, All Saints' Chapel: Preached, and confirmed one person.
11. *The Twenty-second Sunday after Trinity*, 10:30 a. m. Burlington, St. Athanasius' Church: Visited the Sunday-school, and made an address to the children.
11 a. m. Confirmed and addressed six persons, preached, and administered the Holy Communion.
7:30 p. m. Greensboro, St. Andrew's Church: Preached, confirmed fifteen persons, and addressed them.
12. Reidsville, St. Thomas' Church: Preached, and confirmed and addressed six persons.
13. Lexington, Grace Church: Preached, and confirmed one person.
14. Davie County, at the residence of Mrs. Hairston: Preached, and confirmed one person.
18. *The Twenty-third Sunday after Trinity*, Salisbury, 11 a. m. Chestnut Hill, St. Paul's Church: Confirmed one person, preached, and administered the Holy Communion.
7:30 p. m. St. Peter's Chapel: Preached, and confirmed two persons.
4 p. m. Rowan County, St. Matthew's Chapel: Made an address and confirmed three persons.
19. Ansonville, All Souls' Church: Confirmed and addressed four persons.
21. Wadesboro, Calvary Church: Preached, confirmed six persons, and addressed them.
22. Rockingham, Church of the Messiah: Said Morning Prayer, and preached.
25. *The Sunday next before Advent*, 11 a. m. In the Factory Chapel at Laurel Hill: Said Morning Prayer, preached, and administered the Holy Communion.
3:30 p. m. Laurinburg, St. David's Church: Said Evening Prayer, and preached.
- Dec. 2. *The First Sunday in Advent*, 11 a. m. Goshen, St. Paul's Church: Preached, and administered the Holy Communion.
3:30 p. m. Satterwhite, St. Simeon's Church: Preached, and confirmed four colored persons.
6. Stovall, St. Peter's Church: Confirmed one person, preached, and administered the Holy Communion.

9. *The Second Sunday in Advent*, 11 a. m. Williamsboro, St. John's Church: Confirmed one person, preached, and administered the Holy Communion.

7:30 p. m. Henderson, Church of the Holy Innocents: preached, confirmed and addressed ten persons.

10. Warrenton, Emmanuel Church: Preached.

11. 7:30 p. m. In the same church: Preached.

12. 11 a. m. In the same church: Preached and had a conference with the Vestry.

7:30 p. m. In the same church: Preached, confirmed ten persons, and addressed them.

16. *The Third Sunday in Advent*, Raleigh, Church of the Good Shepherd: Preached.

24. Raleigh, Christ Church: Officiated at a funeral.

30. *The Sunday after Christmas*, Raleigh, Church of the Good Shepherd: 11 a. m. The Rector being sick, I said the appointed service, and preached.

7:30 p. m. In the same church: Said Evening Prayer, preached, and confirmed four persons.

1907.

Jan. 1. *Feast of the Circumcision of Christ*, Raleigh, Church of the Good Shepherd: Administered the Holy Communion.

6. *The Feast of the Epiphany*, Hillsboro, St. Matthew's Church: 11 a. m. Preached, and administered the Holy Communion. 4 p. m. Officiated again in the same church.

13. *The First Sunday after the Epiphany*, 11 a. m. Enfield, Church of the Advent: Preached, ordained a Deacon to the Priesthood, and administered the Holy Communion.

7:30 p. m. Weldon, Grace Church: Confirmed five persons, and made an address.

16. Attended meeting of Committee of Trustees of St. Mary's School.

17. Attended meeting of the Trustees of St. Augustine's School.

18. Oxford: Confirmed a sick colored girl in private; had a conference with the Vestry of St. Stephen's Church.

20. *The Second Sunday after the Epiphany*, Durham, 11 a. m. St. Philip's Church: Confirmed twenty persons, made an address, preached, and administered the Holy Communion.

7:30 p. m. In a public hall in West Durham: I preached, confirmed six persons, and made an address.

Feb. 3. *Sexagesima Sunday*, Raleigh, 11 a. m. Christ Church: Preached, and administered the Holy Communion.

4:30 p. m. Church of the Good Shepherd: Officiated at a funeral.

7:30 p. m. In the same church: Made an address.

7. Wilson, St. Mark's Church: Preached, and confirmed five colored persons.

8. Wilson, St. Timothy's Church: Preached, and confirmed seven persons.
 10. *Quinquagesima Sunday*, 11 a. m. Rocky Mount, Church of the Good Shepherd: Confirmed seven persons, made an address, and administered the Holy Communion.
7:30 p. m. Battleboro, St. John's Church: Preached, and confirmed two persons.
 12. Winston, St. Paul's Church: Preached, confirmed nine persons, and made an address.
 13. ASH WEDNESDAY, Mount Airy, Trinity Church: Said Evening Prayer, preached, and confirmed two persons.
 15. Walnut Cove, Christ Church: Confirmed two persons, preached, and administered the Holy Communion.
 17. *The First Sunday in Lent*, 11 a. m. Greensboro, St. Barnabas' Church: Confirmed three persons, preached, and administered the Holy Communion.
4:30 p. m. Greensboro, St. Mary's Chapel: Preached, and confirmed three persons.
8 p. m. High Point, St. Mary's Church: Preached, and confirmed three persons.
 20. Attended meeting of Trustees of St. Mary's School.
- Mch. 10. *The Fourth Sunday in Lent*, 11 a. m. Pinchurst, in a public hall: Preached, and administered the Holy Communion.
3:45 p. m. Southern Pines, Emmanuel Church: Preached, confirmed five persons, made an address.
- 17. *The Fifth Sunday in Lent*, Raleigh, 11 a. m. Christ Church: Confirmed and addressed six persons, preached, and administered the Holy Communion.
8 p. m. St. Saviour's Chapel: Preached.
- 19. Louisburg, St. Paul's Church: Preached.
- 20. 4:30 p. m. In the same church: Preached.
8 p. m. St. Matthias' Church: Made an address, and preached.
- 22. Kittrell, St. James' Church: Preached, and administered the Holy Communion.
- 23. Attended meeting of Executive Committee of St. Mary's School.
- 24. *Palm Sunday*, Raleigh, 11 a. m. St. Mary's Chapel: Confirmed and addressed fourteen pupils of the school, preached, and administered the Holy Communion.
8 p. m. Church of the Good Shepherd: Preached, and confirmed ten persons.
- 28. Pittsboro, St. Bartholomew's Church: Said Evening Prayer, and preached.
- 29. GOOD FRIDAY, 11 a. m. In the same church: Preached, and administered the Holy Communion.

- 5 p. m. In the same church: Officiated at Evening Prayer.
 8 p. m. St. James' Chapel, Colored Mission: Preached, and confirmed three persons.
31. EASTER DAY, Raleigh, 11 a. m. Christ Church: Preached and administered the Holy Communion.
 4 p. m. St. Augustine's Chapel: Confirmed twenty-one colored persons, and made an address.
 8 p. m. St. Ambrose' Church: Preached, confirmed six colored persons, and made an address.
- April 2. Halifax, St. Mark's Church: Preached.
 3. Scotland Neck, Trinity Church: Preached, and confirmed three persons.
 5. Lawrence, Grace Memorial Chapel: Conducted the closing service of Grace School, and made an address.
 7. *The First Sunday after Easter*, Duke, St. Stephen's Church: 10:30 a. m. Inspected the Sunday school.
 11 a. m. Consecrated the Church, and administered the Holy Communion.
 7:45 p. m. Confirmed fourteen persons, and made an address.
 8. 10 a. m. Confirmed a sick woman in private.
 8 p. m. Smithfield, in the Church: Preached, and confirmed five persons.
 10. Attended the meeting of the "Southern Educational Conference" at Pinchurst.
 14. *The Second Sunday after Easter*, Chapel Hill, Chapel of the Cross: 11 a. m. Preached, and administered the Holy Communion.
 7:30 p. m. Preached, and confirmed two persons.
 15. Salisbury, St. Luke's Church: Preached, and confirmed two persons.
 16. Ansonville, All Souls' Church: Said Evening Prayer, and preached.
 18. Monroe, St. Paul's Church: Preached and confirmed six persons.
 19. Charlotte, St. Martin's Chapel: Confirmed four persons, and made an address.
 20. Bristow, St. Mark's Church: Confirmed eight persons, preached, and administered the Holy Communion.
 The same day, confirmed in private two sick members of the same congregation.
 21. *The Third Sunday after Easter*, Charlotte. 11 a. m. St. Peter's Church: Confirmed thirty-seven persons, preached, and administered the Holy Communion.
 4 p. m. Church of St. Michael and All Angels, for colored people: Confirmed eight persons, and preached.

- 8 p. m. Chapel of Hope: Confirmed seven persons, and preached.
- 22. 11 a. m. Opened the enlarged St. Peter's Hospital, Charlotte, and made an address.
- 3 p. m. Attended a meeting of the Executive Committee of the Convocation of Charlotte.
- 23. 10 a. m. Annual meeting of the Managers of the Thompson Orphanage, 11 a. m. Chapel of St. Mary the Virgin: Confirmed four pupils of the institution, made an address, and administered the Holy Communion.
- 28. *The Fourth Sunday after Easter*, Wilson, St. Timothy's Church: Confirmed one person, and preached.

It thus appears that during the year I have officiated within the Diocese at one hundred and sixty-two services, have administered the Holy Communion fifty-two times, preached ninety sermons, made thirty-six addresses, baptized one infant and one adult, officiated at eight funerals, and confirmed four hundred and twenty persons. I have ordained two Priests and one Deacon and consecrated two churches. Beyond the bounds of the Diocese I have officiated a number of times. During February and March I spent two weeks in South Carolina, making visitations for Bishop Capers, who had been disabled for some months by a very serious illness. I officiated in that Diocese at sixteen services, administered the Holy Communion twice, preached twelve sermons, made five addresses, and confirmed fifty-seven persons. In the District of Asheville I also officiated a number of times, and once each in the Dioceses of East Carolina and Washington. The total number of services within and without the Diocese is one hundred and eighty-six, sermons one hundred and eight, confirmations four hundred and seventy-seven.

October 28, 1906, being the *Twentieth Sunday after Trinity*, I consecrated the Church of the Messiah, Mayodan, being assisted in the services by the Rev. Alfred R. Berkeley, Priest in charge, who read the Petition for Consecration, Archdeacon Osborne, Rev. Walter J. Smith, and the Rev. James H. Williams, under whose care and direction the church had been built.

April 7th, *the First Sunday after Easter*, 1907, I consecrated St. Stephen's Church, Duke, in the county of Harnett. I was assisted in the services by the Rev. Samuel M. Hanff, Priest in charge, who read the Petition for Consecration, the Rev. Sidney S. Bost, who preached the consecration sermon, and the Rev. Homer Leach Hoover.

October 3d, in St. Paul's Church, Norfolk, I had the privilege of taking part in the consecration of the Rev. Dr. Beverly D. Tucker as Bishop Coadjutor of Southern Virginia.

Whitsun Day, June 3d, in Trinity Church, Scotland Neck, I ordained to the Diaconate Mr. Richard Roscoe Phelps. The candidate was presented by his father, one of our oldest and most faithful Presbyters,

who had thus the joy and honor of giving one of his sons to continue his good work. The sermon was preached by the Rev. A. B. Hunter. Archdeacon Tolson also assisted in the service.

St. James' Day, July 25th, in the Church of the Good Shepherd, Raleigh, I advanced to the Priesthood the Rev. Samuel M. Hanff, who had served his Diaconate most faithfully and acceptably in the Missions at Duke and Smithfield. The candidate was presented by the Rev. Dr. Pittenger, and the sermon was preached by the Rev. Thaddeus A. Cheatham. The Rev. A. B. Hunter, and the Rev. McNeely DuBose, Presbyters, and the Rev. Thomas L. Trott and the Rev. Francis W. R. Arthurs, Deacons, were also present. All the Presbyters present joined in the Imposition of Hands.

The First Sunday after the Epiphany, January 13th, in the Church of the Advent, Enfield, I advanced to the Priesthood the Rev. Homer Leach Hoover, who had served his Diaconate in care of the churches at Enfield, Halifax and Ringwood. There were present of the Clergy, Archdeacon Tolson, Rev. Francis Joyner, Robt. B. Owens and Samuel M. Hanff, all of whom joined in the Imposition of Hands. The candidate was presented by Archdeacon Tolson; the sermon was preached by myself.

I have received and given letters dimissory during the year as noted below, though I have not as yet received notice of the acceptance of my letters of April 15, 1907:

CLERGY GAINED.

By Ordination—

Rev. Richard R. Phelps, Deacon, ordained June 3, 1906.

By letters dimissory—

Rev. John Samuel Simmons (colored), Deacon, July 1, 1906, from Connecticut.

Rev. Thomas G. Faulkner, Priest, September 1, 1906, from Washington.

Rev. Alexander Galt, Priest, December 1, 1906, from Virginia.

Rev. Frederick H. T. Horsfield, Priest, March 7, 1907, from East Carolina.

CLERGY LOST.

Rev. Chas. T. Bland, Priest, died April 25, 1907.

By letters dimissory—

Rev. John Samuel Simmons (colored), Deacon, December 31, 1906, to Georgia.

Rev. James Dickinson Simmons, Priest, April 15, 1907, to Duluth.

Rev. James E. Poindexter, Priest, April 30, 1907, to Virginia.

Our gains exceed our losses by one, so that the number is at present fifty-nine: one Bishop, forty-seven Priests, and eleven Deacons. Of these, however, three Priests are superannuated, after years of faithful service, and three Deacons are engaged only in secular work. One of the

Priests on our list is a Chaplain in the army, and two others are at present not in the Diocese; so that our actual number present and at work is just fifty.

The fields of labor of the Clergy are the same as last year, with the following exceptions:

The Rev. Richard R. Phelps since his ordination has resided at Monroe, having charge also of St. Timothy's Mission, Union County, and All Souls', Ansonville.

The Rev. Francis W. R. Arthurs is by my advice pursuing his studies at the Virginia Theological Seminary. The Rev. Frederick H. T. Horsfield has become Rector of St. Stephen's, Oxford. The Rev. Milton S. Barbar, having resigned the charge of St. Athanasius' Church, Burlington, has become assistant to the Rector of Christ Church, Raleigh, since April 1st.

The Rev. Edward L. Ogilby has resigned the charge of Trinity Church, Statesville, St. James, Iredell, and St. Mark's, Bristow, and with the beginning of April assumed the duties of Rector of St. Athanasius' Church, Burlington.

The Rev. Thos. G. Faulkner, September 1, 1906, became Rector of St. Barnabas' Church, Greensboro.

December 1, 1906, the Rev. Alexander Galt became Rector of the new Parish of St. Mary's, High Point.

The Rev. William Walker has resigned charge of the Missions at Mount Airy, Germanton and Elkin.

The Rev. W. Lawton Mellichampe, besides the care of Leaksville and Reidsville, has under my appointment been serving the places left by Mr. Walker, and has also given a monthly service at Sanford, and in St. Bartholomew's Church, Pittsboro.

The Rev. Thos. B. Bailey, a colored Deacon, for some years serving the Mission of the Holy Cross, Statesville, has resigned that charge and taken secular work, and our colored Mission in Statesville has been placed under the charge of the Rev. Primus P. Alston, of Charlotte.

The Candidates for Orders are William Eanes, George Crummell Pollard, James King Satterwhite, and Robert Josiah Johnson.

The Postulants are Foster Nugent Cox, Henry Alpheus Willey, Walter Lee Lofin, and Cyprian Porter Willeox.

In this connection I can not refrain from again reminding the Clergy of the importance of bearing in mind the duty of bringing the best of their young men forward for the Holy Ministry, and to this end the manifest significance and value of the Ember Seasons. I am obliged to think that we of the Clergy are much to blame for not emphasizing the appeal which the Church intends to make by the recurrence of these seasons four times each year. I believe it to be a fact that a very large proportion of our lay people never know when

or how these seasons come and go. I am sometimes tempted to suppose that the Clergy themselves care but little for these appointed seasons of fasting and prayer to the Lord of the harvest, that He may send forth laborers into His harvest. If we would properly emphasize these days and seasons, and in our public and private preaching and admonitions dwell upon the opportunities offered for effective service, and the blessedness and privileges of serving God and man in the ministry, I can not but believe that our efforts would be rewarded with some measure of success. At least we can not with any reason complain of the lack of candidates for Holy Orders when we habitually neglect to ask for them from Him Who is the only Author of every good and perfect gift.

DIOCESAN MISSIONS.

This brings me naturally to the subject of the work in our Diocese, the work of extending and building up the Church. We do suffer from the want of a sufficient supply of able and effective Clergymen, but on the whole we have much to encourage and hearten us. The missionary work must depend for support on the churches in the larger places: and I count it a hopeful feature of the missionary situation that in the stronger centers of population our parishes seem to be in a healthy and prosperous condition. Very handsome new churches are rapidly growing towards completion in Durham and Wilson, while Winston, Burlington and other important parishes are about to begin the erection of larger and handsomer buildings to meet the demands of their growing congregations. The growth of the Church in Charlotte is specially noticeable. During the past year I confirmed in St. Peter's parish alone fifty-eight persons; and, besides the Church of the Holy Comforter, Dilworth, and the Colored Church of St. Michael and All Angels, there are four mission Chapels at which faithful work is being done within the corporate limits of the city. I had the pleasure, on the 22d of April, of opening the large and important additions made to St. Peter's Hospital in this city, which is now, I believe, one of the most commodious and well-equipped hospitals in the State. When to these we add the Good Samaritan Hospital for Negroes, and the Thompson Orphanage with its Chapel, they represent an amount of church work which does honor to the Churchmen and Churchwomen of Charlotte, and should

stimulate others to emulate their zeal and perseverance in good works.

The missionary work proper is, under our present arrangement, committed to the three Convocations. I have not at this moment access to the reports of the treasurers of the Convocations, but I make it a rule to attend the meetings of the Convocations, and to keep in constant sympathy and communication with the three Archdeacons in their work; and I repeat, what I have had occasion to say before, that I am satisfied that by putting the missionary work upon these Convocations we have brought it a little closer to the minds and hearts of the Clergy and people. Whereas, an examination of reports of the Treasurer of the Convention will show that there was almost a chronic deficit in the missionary treasury under our old system, we are now always able to pay the stipend promised our missionaries, and to keep a small balance on the right side. But I must appeal to the Clergy and laity to be more faithful in giving their personal support and co-operation to the Archdeacons in their efforts to do the work laid upon them. The work might be very greatly advanced and extended if our parochial Clergy were more loyal and hearty in responding to the efforts of the Archdeacons, and if they would endeavor to guide their laymen in the same direction.

The great increase of manufactures in North Carolina has developed a new and interesting class of missions, demanding our intelligent and liberal support. We have in this Diocese a number of manufacturing towns, which, though but a few years old, number their population by thousands of operatives and employees of the manufacturing corporations. And I feel it my duty to testify that, so far as I have been able to judge, the men who control the financial side of the work, as well as those directly in charge of the mechanical and local interests of the corporations, manifest a most sincere interest in the true welfare and happiness of the operatives in the mills. I know not how it may be in other parts of the country, and with other corporations, but those with whom our Church work has brought me into contact, show a readiness not only to respond to the appeals made to them, but are forward to stimulate the Church and the missionary in the work, and to co-operate personally as well as financially in every scheme undertaken for the material or spiritual welfare

of their people. I see many evidences of this real interest in the welfare of their operatives on the part of the owners and superintendents of the manufacturing enterprises carried on in this Diocese. I believe such humane and Christian sentiments are on the increase, and that they demand a frank and generous recognition on our part; and that we can better serve the interests of the operatives by such recognition, by encouraging the development and exercise of this spirit, and by ourselves co-operating with it, than by taking a position of antagonism to men, some of whom, I think I may say many of whom, we know to be among the very best men in our State. The late enactments of our General Assembly in regard to the regulation of child labor were not all that I had personally favored and desired, and yet, since they did represent a real spirit of co-operation, between the manufacturers and those interested upon purely humanitarian grounds, for the improvement of our laws and the protection of our children, I could welcome them as a substantial gain. A gradual advance, which carries along with it the sympathy and co-operation of those who control the great interests involved, seems to me to be a more real gain, than a seemingly greater theoretical improvement in the law, which should arouse the opposition, and perhaps check rising interest, of those, without whose aid the object we have in view can not be fully attained. I have unintentionally made this digression from the subject in hand, and all may not agree with me in the opinions expressed; but I feel that the facts upon which I have been commenting are of interest to us all; and that we should recognize the help which we have received, certainly in some notable cases, in our missionary endeavors among the population of our factory towns.

Two of our most important and interesting missions of this class are at Mayodan and Duke. At each of these places we have resident an able and efficient young priest. Resisting most advantageous invitations to more attractive and remunerative fields, they are devotedly laboring to build up the Church, and to bring the growing population under the influence of the Church; and they are, I believe, meeting with a response from their own people, and arousing an interest in the Diocese, which they must feel to be a rich reward. I ask for them, and for our work in all the weak parishes and missions of the Diocese, the prayers and the offerings of our

people. I hope that each year may see an increasing response on the part of our large parishes and their Rectors to the efforts of our Archdeacons to organize effectively our missionary work, and a better attendance upon the meetings of our Convocations, both in their general and in their district gatherings.

THE MEN'S THANK OFFERING.

If we are to do anything toward an adequate offering at the General Convention next October, it must be done at once. I trust that all may now join heartily in such measures as shall be recommended by the Committee, and that this Diocese may be prepared to do its part at the great service in Richmond.

OUR DIOCESAN INSTITUTIONS.

The Reports of the Board of Trustees of St. Mary's School and of the Superintendent of the Thompson Orphanage will sufficiently acquaint the Convention with the condition of these institutions so dear to us all.

In contrasting what I have felt bound to say in regard to St. Mary's School in my addresses for the last ten years, with what I have now to report, I am reminded of the old adage which attributes happiness to the country which has no history. The better and more satisfactory the condition and prospects of the School, the less there is to say about it. It has had a peaceful and prosperous year. The steam laundry has been built and put into successful operation; the "Eliza Battle Pittman Memorial" affords an auditorium for all public academic exercises, which for beauty, convenience, and general excellence can not be at all approached by any similar building in the State; and the Chapel has been further beautified by appropriate additions to its appointments and furniture. In my report, as President of the Board of Trustees, already submitted to the Convention, I have, on the part of the Board, expressed our high appreciation of the faithful and efficient services rendered by Mr. DuBose during the four years of his administration. I may, I trust not improperly, record here my own very high estimate of his character and abilities, and my very deep regret at losing him as a neighbor and a clergyman.

The Thompson Orphanage gives an equally good account of itself and of its work during the past year. Recent legacies, one from a layman of Salisbury, Mr. Cathew A. Rice, and

another from the Rev. Arthur Wrixon, an English clergyman, formerly resident in this Diocese, have increased the endowment, so that it is now slightly above ten thousand dollars.

I believe that the reports from our other Church institutions, not so closely connected with the Convention, as St. Augustine's School, St. Agnes' Hospital, the Good Samaritan Hospital, and St. Peter's Hospital, will show similar good work and steady upward development in their several departments of Christian work.

THE WOMAN'S AUXILIARY.

A very special feature of this session of our Diocesan Convention will be the celebration of the twenty-fifth anniversary, "THE SILVER JUBILEE," of the organization of our Diocesan Branch of the Woman's Auxiliary. The importance of the work of the Auxiliary in the Diocese and throughout the whole field of our missionary operations both at home and abroad, can not be overestimated; and I have been glad, in arranging the services in connection with this meeting of the Convention, to make the Jubilee service of the Auxiliary the special feature on our program for Friday. I am sure we shall consider it a pleasure and a privilege to join with the good women of the Diocese in devout thanksgiving for the good work which they have done in the past, and in earnest prayers that it may be extended and increased during all the years which are to come.

WORK AMONG THE COLORED PEOPLE.

It is not of my own will that I ask the attention of the Convention to the subject of the work among our colored people: it is forced upon us by the situation. The Church at large throughout the country is not satisfied that it has done its full duty by the Negro population of our Southern States; and there is a growing feeling that perhaps a readjustment of our ecclesiastical machinery is needed. Along with this has sprung up a movement, originated and fostered by an annual Conference of Colored Clergymen, looking to a separate organization for our colored congregations and clergy; and now in our own Diocese arises a demand for a separation in our Diocesan councils, and a separate organization. It is too much to hope that the element of race feeling should not in some measure be involved in these movements: but I say in

all sincerity and candor that I believe the ruling motive on all hands is a real desire for a more adequate performance of the duty which the Church owes to the colored race. Less worthy motives may influence some. We may hear sentiments expressed in this Convention with which as Christians we can feel no sympathy. But I am bound to say that I fully recognize the godly sincerity of both the colored men and the white men who have undesignedly combined to force this question upon us, and their real desire and purpose to find some better way of doing what we should do for the help of the millions of Negroes in the South. And, further than this, I recognize the practical necessity of taking up the question, and satisfying this demand.

I have come to this conclusion in spite of the sentiments and convictions of a lifetime; and though my mind and conscience compel me to assent to this necessity, my heart still clings to the old ideal of a Church and a Diocese which in its annual gatherings should represent visibly the oneness of all races and colors in Christ. In this my native parish those early feelings assert themselves with peculiar power. In my childhood I remember no formal religious instruction received from my parents except along with all the other children of the household, white and black standing together for the Sunday instruction in Bible and catechism. In the Sunday services, in the forenoon, the white congregation occupied the body of the church, and the colored people had seats in the rear; in the afternoon the colored people filled the body of the church, and if any of the white people attended, they filled the seats at the back. At the Holy Communion both white and black received the blessed Sacrament at the same service; and at the annual visitations of the Bishop, both kneeled together to receive the Laying on of Hands. When after the changes produced by the War between the States and the years following, we began to have colored parishes and colored clergymen, it was under the guidance of that noble and godly Bishop, Thomas Atkinson, that we saw all assembled year after year in the one Diocesan Convention. So far as I am concerned, it simply passes my comprehension to understand how any one should object to this. As a matter of sentiment the presence of our colored brethren in our Diocesan Convention is a visible representation to me of one of the most gracious and essential elements of the Church as a divine and

Catholic Body. Such I have known it; such I have loved it; such my beloved father in the flesh, and such my revered father in the Church, had taught me to know it and to love it: and such I had hoped that it might always continue. Bear with me, brethren and fathers, in thus paying my tribute of respect and affection to a day and a condition that are passed. Those of you who do not sympathize in these feelings, may at least believe that in some of us they are very deep and strong.

But the Church does not exist for the indulgence of my personal sentiments and associations, however tender and sacred. I am forced to recognize that the conditions have changed, and that they can not be reproduced. We must confront the actual facts of the day. I believe that, in one way or another, both the white race and the colored race, consciously or unconsciously, demand a different arrangement of our ecclesiastical institutions. I believe that some separate organization for our colored work is coming in the near future. In fact, I feel confident that the General Convention of this year 1907 will take definite action in this direction. It is, therefore, for us to take counsel together and say what, in our judgment, that action should be. And I believe that the voice of no Southern Diocese will be heard with more respect on this question than the voice of our own Diocese of North Carolina.

Practically two solutions of the problem are proposed: first, the consecration of Suffragan Bishops to have charge under the Diocesan Bishops of the Colored Clergy and congregations; second, the organization of the Colored Clergy and congregations of contiguous Dioceses into a Missionary Jurisdiction, by the consent of the Bishops and congregations interested; and the consecration of a Bishop for such Missionary Jurisdiction. Such Missionary Bishop would have a seat in the House of Bishops, and his jurisdiction would be represented in the House of Deputies as is a Missionary District at present. Such Missionary Bishop would also be in a measure required to act in co-operation with a Council, composed of those Bishops within whose Dioceses his jurisdiction should extend.

The second of the above propositions is, in effect, but a slight modification of a canon originally draughted by that eminent divine and canonist, Bishop Whittingham, of Mary-

land; it has been more or less before the church for some years; it is specially advocated by the Conference of Colored Clergymen who favor separate organizations; and it is now before this Convention in a communication from the General Convention, asking an expression of our judgment upon it.

Believing, in spite of my strong adverse sentiments, that something must be done in this direction, I am distinctly in favor of the proposed Canon for a Missionary Jurisdiction. I believe it meets the necessities of the situation much more fairly and fully than any scheme of Suffragan Bishops could do; and I am of the opinion that if we are to have a separate organization for the Colored people, we should endeavor to make it such as may be most acceptable to them, as this scheme is understood to be. It is further to be remembered that if such a Canon be passed it will not operate except by the free and voluntary action of the Bishops within whose Diocese there may be congregations and clergymen of the Colored race desiring to be included in such a Missionary Jurisdiction.

If I am correctly informed, our Committee will report in favor of this proposed Canon; and we may very properly, I think, request our deputies to the General Convention to use their influence in favor of this solution of the problem.

In conclusion, I may say that the Convocation of our own Colored Clergy and congregations at its annual meeting last August passed a resolution to the effect that in this question of special organization they were "willing to submit the question to the General Convention, and to follow their godly judgments."

If, therefore, I might suggest what seems to me the best action to be taken at this time, I would propose the adoption of a brief preamble setting forth the fact that present conditions seem to require some special and separate organization of the Colored work, with a resolution advocating the passage of the Canon for the Missionary Jurisdiction, above referred to; and another resolution appointing a Committee to report to our Diocesan Convention of 1908 the action necessary for carrying into effect such scheme of Colored organization and work as may be provided for by the action of the General Convention. While this might not be entirely satisfactory to all the members of this Convention, it seems to me to be such as would be satisfactory to the majority of our Clergy and delegates of both races.

I feel sure that in this, as in all matters, the Convention of the Diocese of North Carolina will keep the Unity of the Spirit in the bond of peace; and that speaking the truth in love we shall grow up into Him in all things, which is the Head, even Christ, from whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.



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